

W.B. Reduso CORSETS

Work wonders in perfecting the well-developed figure. Its ingenious construction enables the large woman to reduce the measurements of hips and abdomen from one to five inches without pressure or discomfort. No straps or attachments of any sort—yet the fashionable, slender outline is attained.

REDUSO, style 782 (as pictured). For tall, large figures. Bust height is medium. Hips, back, and abdomen are very long. Imported coutil. Price \$5.00.

REDUSO, style 770. For average well-developed figures. Medium high bust, long over hips and abdomen. Coutil or batiste. 3 pairs nose supporters. Price \$3.00.

Other REDUSO models, \$3.00 to \$10.00.

W. B. Nuform Corsets

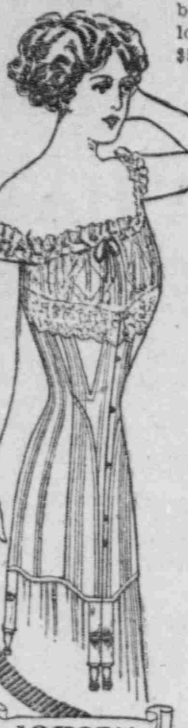
Fit the figure perfectly. A great variety of models in all lengths and sizes. Firmly stayed with rust-proof boning.

NUFORM, style 455 (as pictured). For average figures. Medium bust height, long over hips, back, and abdomen. Material is coutil. 2 pairs nose supporters. Price \$1.50.

Numerous other models \$1.00 to \$5.00.

At All Stores.

WEINGARTEN BROS., Makers, New York.



OF INTEREST TO WOMEN.

MORNING CHIT-CHAT.

"HALF the unhappiness in the world comes from thinking other people are happy."

That epigram, which I read in Life the other day, appealed to me as one of the best things I have ever run across in that delightful candybox medicine chest of humor-coated truths.

But I think it's converse, or is it "opposite"?—I'll have to leave that to the geometry students, I guess—is even truer.

That is, half the happiness in the world is caused by thinking other people are unhappy.

Perhaps you think that's a very wild statement.

I don't, and maybe you won't when I tell you just how I mean it.

Whether they admit it to themselves or not, I thoroughly believe that a very great part of many people's enjoyment of valuable opportunities and possessions is in thinking that not everybody can have them.

In other words, a great deal of the pleasure they receive is founded on other people's envy, which is certainly a very poignant kind of unhappiness.

Why else is it that a pretty model or an attractive style, which the rich madame is delighted with and regards as very beautiful as long as it is hers exclusively, is relegated to limbo as soon as it becomes sufficiently inexpensive for a few other people to have it?

What else is it that makes the possession of a diamond seem infinitely more desirable than the possession of its paste imitation, even in the eyes of those who could not probably tell the difference between the two?

How few values are determined by beauty and utility, and not at all by rarity—that is the possibility of general ownership.

Did you ever see any laces half so beautiful as the dew-sparkling cobwebs that you find on the grass of an early morning, and that look as if the fairies had left them there when they fled from their revels at dawn?

Well, just suppose for a moment that these cobwebs could by some process be made indestructible and used on gowns. If that process did not cost much, and this beautiful lace were as free as air, how many rich ladies do you think would wear it? Why, none at all, of course. They'd all prefer their infinitely less beautiful Meehlin and old Duchesse laces, just because these were out of reach of most people.

Myself, I confess with shame that when I first obtained a long-cherished desire, and rode horseback, a not inconsiderable part of my pleasure consisted in having the envious glances cast at me that I had so long cast at other people.

Isn't it all absurd?

Can't we rise above it and learn to like and admire and strive for things just because we get pleasure out of them, and not because other people can't have them?

RUTH CAMERON.

AS THE DAYS PASS.

By FRANCES JAY.

Two teachers seated on the stone bench in front of the Public Library, in the soft air, forgetting the hardness of their resting place, had been thrashing out the pros and cons of the vaccination question until they felt as if it would be a pleasure to thrash something more substantial.

One said, with the very evident desire to get back to safe ground, "I don't believe you know it was a woman's courage and unselfishness that introduced the inoculation against disease to the English-speaking world, do you?"

The other teacher did not "fess up" that it was all news to her, but, frowning, declared: "I have forgotten her name—tell me about it."

"Well," said number 1, in the best classroom manner, "a very brilliant young English woman, maid of honor to the Queen, highly educated for the times, and even more famous for her letters, Lady Mary Wortley Montagu, daughter of the Duke of Kingston, was constantly mortified because her face was as bad as her education and her husband was the back of her hand."

As was the back of her hand, this had been caused by smallpox, the most common disease of the eighteenth century; and worse even than this personal disfigurement was the loss by the same plague of her young brother, just after his brilliant marriage. In spite of her staring, shadowy eyes, Lady Mary married well—her husband becoming ambassador to Constantinople, and her letters from that city, containing witty and witty accounts of the life and habits in Turkey, attracted instant attention. In a series of letters she told of the inoculation parties, or smallpox parties, as she called them, when the groups of society people of the Turkish capital were inoculated with pus from a diseased person, and then remained in company, amusing each other with games and songs until a mild form of the disease occurred, which lasted in about twenty-four hours, and then departed forever, those so treated being immune thereafter. Not only did Lady Montagu give much writing to the subject, but she had her son "ingrafted"—the only son, and therefore a very important infant. Returning to England, she so interested the country at large that inoculation was taken up by the doctors after Lady Mary's daughter was successfully treated—it was hard to convince the people at large, and the pulpit was still on against the unnatural mother, long after the doctors had been convinced. The persecution almost destroyed Lady Montagu's reason, and she wrote that she was about to lock herself away from the world before her family was forced to do so, the weight on her heart being too much for her mind. But though she was doubtless a martyr, the cause for which she fought lived, and everything science knows of inoculation dates from her effort."

Teacher number 2 drank it all in with wide-eyed interest, but was rather pleased when the lecture was ended, for she wanted to say, "That is very interesting, and I confess much is new to me, but this I did know, and I wonder if you have heard of it—that Voltaire employed his pen sometimes for the benefit of humanity, and at least one occasion, instead of pulling down with the point of that facile quill, sought to build up, for the good of his nation. It was just after Paris had been desolated by smallpox, wiping out 20,000 within a year, that Voltaire wrote in favor of inoculation as a preventive of the disease, telling of its use in the East—and it showed his innate contempt for human nature that he based his inducements on the preservation of the beauty of women, declaring that the Georgian and Cossack women thus saved themselves from the disfiguring disease. What he said probably reached a greater mass of people than could have been reached by any other writer, as he was so much the idol of the people. Mind you, I am not saying a word in favor of vaccination under compulsion, only, remembering the condition of the world before and since inoculation came to be understood, I think those that had a hand in the work were heroic—but none, let's forget all about sickness and horrors and get some ice cream soda. It will soon be out of season. What say?" The motion was unanimously carried, and in a hurry.

Now that so many ministerial travelers are home again, it is well for them to remember the fate of the beloved John Elliott, of the Ascension, Chairman of a decade ago—who only by his quick and kindly hand glossed over a happening that might have made him rather ridiculous—and not present too many subjects at one sitting to young minds. Dr. Elliott, having had a splendid trip abroad, wanted the stay-at-homes to have the benefit of his observations, so at the first opportunity he met the Sunday school and entertained it at great length, talking about many things that he had seen; he reiterated "talking about" many times, unconsciously, of course. There was at the time a local figure familiar in the streets to eye and ear, an old negro vendor of deviled crabs, who sang a funny song with the refrain, "Talking 'bout deviled crabs. Talking 'bout soft crabs"—with a wonderful intonation, once heard never to be forgotten. Dr. Elliott's talk was intensely interesting to most of the audience, but one infant, looking as if he had recently stepped from a stately glass window and might be a model for the genuine angel child, rose from the front bench and piped out in a clear little voice an exact imitation of the crab man's refrain—"Talking 'bout deviled crabs." It was all so sudden that the rector stopped short with the remark on his lips he was just "talking about." The child's voice carried to every part of the room—but the baby was so evidently unconscious of impertinence that the effect was indescribably funny; but before the rising laugh could gain volume, Dr. Elliott said, "We will now sing the Doxology, and 'Praise God from whom all blessings flow,' even for deviled crabs."

Among the rubbish near the entrance of Continental Hall lay a fragment of time-stained, decorated plaster. It was old enough to have felt the genius of the actual pressure of Le's fingers, for it bore the form of his invention, the American style of decoration, as Madison called the tobacco leaf, the cotton blossom, and Indian corn—sheaf and ear—which he first used, instead of the classic lotus and the Roman key pattern. This battered fragment seemed to make a mute appeal to me for rescue, as if it waited for a hand to haul it to the dump to wait a mud hole, for doubtless it had once adorned the Van Ness house, which was razed for the building of the American Republic Bureau. After so many years of service as an ornament,

HEART and HOME TALKS by Barbara Boyd

In the columns of a metropolitan daily were recently published at length certain divorce proceedings in which the husband complained bitterly that his wife spent all her time at church or in church work and that the home was neglected.

Of course, few right-minded women let religious zeal so run away with them as to neglect obvious duties. But many a right-minded woman has pondered the question just how much of her time and interest it is right for her to give to church when her husband does not enter into these interests. Some men, too, have the problem on their hands, for occasionally it happens that the husband is a church worker and the wife is not.

To go to church Sunday morning and evening and to the weekly prayer-meeting and leave the husband home alone seems hardly right to many a conscientious woman. Yet she does not want to give up her church entirely. What shall she do?

In many things marriage, as is well known, is a compromise. In this matter, if both approach the question in the right spirit, some satisfactory arrangement can surely be made. The spirit in which the subject is discussed is, however, important. If either, or

both, are obstinate, positive; if the wife insists the husband go with her, or the husband insists the wife stay at home, it is a question that will likely breed trouble. Which ever party yields will feel aggrieved. And a grievance is not a comfortable inmate of the home.

Both should yield something. The husband should go with the wife to church at times, or be cheerfully willing to be left behind; the wife should stay at home with her husband either morning or evening. If she finds that even with this course danger signals are flying, she had better give up church attendance altogether rather than run the risk of wrecking the happiness of the home. She doesn't give up her religion by doing this, for religion is a matter of the heart and of daily living. She simply relinquishes those expressions of it which are in a way a pleasure. And her duty to her home surely comes before these.

If she finds that her husband takes her attendance at church or committee meetings as an excuse for his seeking associates or pleasures that have a bad influence, she will be a wise woman to stay at home and keep him with her. It is very likely, too, that she can in the course of time, if she is diplomatic, interest her husband in her church affairs. An occasional reference to some point in the sermon that would have interested him some movement of the men of the church have of great help. He could undoubtedly be of great help. He will sink in and have its effect. He will begin to think that possibly he will find more in church affairs than he had imagined.

The matter of church attendance surely should not come between husband and wife. But one should not lose interest in religion or grow cold in belief simply because one cannot attend service take an active part in religious work. The book of Romans is always at hand to keep the truth warm and living in the heart, and by meditation and reading one can walk the straight and narrow way, even though it may be deemed the part of wisdom not to absent oneself from home and husband for those public services and activities that give such enjoyment.

THE SHOULDER SCARF.

Scarfs are more than ever in favor. One cannot count the many novelties of this charming fashion that are constantly appearing.

But an actual triumph is attained in a scarf of black lined with soft white satin. Edge and is gathered and finished with long black tassels of silk.

Another is made of white Chantilly between two bands of dark satin. The whole is lined with black mousseline de soie. Scarfs of black lace with the designs worked in gold thread are shown and are very effective.

A rather amusing idea is seen in the scarf-shawl. It is made of mousseline with designs in imitation of the old Indian cashmere. It is worn somewhat as a scarf, and somewhat like a real shawl.

A very new and elegant scarf is of coarse linen lace bordered with maribou. It is very rich, but not very practical.

One must not neglect to speak of the long three-pointed scarfs. A specially attractive one is of silk covered with paillette. They take the place of a very light wrap and are most graceful. They are often made of bordered chiffon of a rather heavy quality.

MOUSE EXTERMINATOR.

Green pepper and herbs scattered freely about the haunts of mice will soon drive the mice away.

LIQUID CURES ECZEMA WHERE SALVES FAIL

In regard to skin diseases, medical authorities are now agreed on this: Do not irritate the diseased germs in your skin by the use of greasy salves, and thus encourage them to multiply. A true cure of all eczematous diseases can be brought about only by using the healing agents in the form of a liquid.

WASH THE GERMS OUT. A simple wash: A compound of Oil of Wintergreen, Thymol, and other ingredients as combined in the D. D. D. Prescription. This penetrates to the diseased germs and destroys them, then soothes and heals the skin as nothing else has ever done.

A 2-cent trial bottle will start the cure, and give you instant relief. Henry Evans, 1006 F Street NW, O'Donnell's Drug Store.

LATEST FASHION.



LADIES DRESSING SCAQUE. All Seams Allowed.

Every woman who values her comfort will be sure to have at least one dressing squire in her wardrobe. For at absolutely simple model there is none better than the one which we illustrate herewith. This back is seamless, with a little fullness gathered at the belt, and the front is made in the same manner, without darts, the belt holding the slight fullness in place. A peplum extends below the waist line. The sleeves are of bishop design, finished with a cuff, while the neck has a rolling collar. Such a dressing squire would be extremely pretty if made of printed crepe or of some of the many figured wash materials which may be brought everywhere. Lace or embroidery edging may be used to trim. The pattern (3519) is in sizes 32 to 44 inches, bust measure. 36-inch size requires 2½ yards of 36-inch material. The above pattern can be obtained by sending 10 cents to the office of this paper.

Washington Herald Pattern Coupon.

Name

Address

Size desired

Fill out the numbered coupon and cut out pattern, and inclose, with 10 cents in stamps or coin, addressed to Pattern Department, The Washington Herald, Washington, D. C.

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S. KANN & SONS' Co. THE BUSY CORNER

75c to \$1.00 new silks

At 50c yd.

Six different kinds at this one price to-day, and all are Silks that are in big favor RIGHT NOW.

24-in. Crepe de Chine, all silk, and in all street and evening shades. Worth 75c, for 50c.

19-in. Messallines, all street and evening shades and the usual 75c quality, at 50c yd.

19-in. New Satin de Chine, for waists, dresses, and linings; all street and evening shades; worth 85c yd., for 50c.

New Pompadour Crepe de Chine, in 20 different designs, including all-over or bordered effects in Persian and floral designs; worth 75c yd., for 50c.

24-in. Satin Foulards, in polka-dot patterns and ground work of black, navy, and old blue; worth 75c yd., for 50c.

20-in. Fancy Silks, including stripes, plaids, checks, and small figures; worth 75c to \$1.00 a yard, for 50c.

Plush floor—Bargain Tables.

It seemed a sad end. It also seemed to breathe a warning to an iconoclastic age that pulls down, rather than treasures, the things of the past, a sermon somewhat needed by splendid women of a splendid organization who appear tempted to forget the high aim to keep alive the brave acts of their forbears, and become only politicians. The appeal was noted, but the relic was dirty and—my gloves were new.

TRANSFER PATTERNS.

(Upon receipt of this pattern, ordered on coupon below, place the rough or glazed side of the pattern down on material to be stamped, then press hard on the back or smooth side of the pattern. Be careful not to let pattern slip.)

Paris Transfer Pattern No. 8041

Back and front design of daisies and inaction for cut-cover which slips on over the head. The pattern is to be transferred to linen lawn, muslin, checked muslin or any underwear material, and may also be adapted for a chemise. This may be transferred with advantage to China silk which is being much used for undergarments this season, and which should be inserted with narrow fold or Valenciennes lace and edged with similar lace.

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FROM A GIRL'S NOTE BOOK.

Little Jots and Dots Peniciled in the Street.

From the Philadelphia Record.

If you are free to taste the joys of a wholesome, work-a